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CONTENTS:

VIEWS FROM THE HOLY LAND—Its Inhabitants, (<i>Illustrated.</i>).. <i>J. M. Sjodahl</i> ,	457
THE TABERNACLE, ALTAR OF INCENSE AND ARK OF THE COVENANT <i>John Brown</i> ,	461
DESERET SUNDAY SCHOOL UNION LEAFLETS.	463
TOPICS OF THE TIMES—Visit to Arizona,..... <i>The Editor</i> ,	465
THE JAREDITES.—VIII—Coriantumr's Last Days—The People of Mulek—The Probabilities of his Journey—That of David Ingram and Job Hortop—Ether's Prophecies Fulfilled..... <i>George Reynolds</i> ,	469
RECOLLECTIONS OF THE PROPHET JOSEPH SMITH.	470
TALKS TO MOTHERS BY ONE OF THEM—III. The Boy's Training in Humanity—A Fretting Mother..... <i>Olive Thorne Miller</i> ,	472
FOREIGN NOTES OF REAL INTEREST.....	475
EDITORIAL THOUGHTS—Evils of Intemperance	476
THE SALT MINES OF WIELICZKA..... (<i>Illustrated.</i>)	479
PRE-NATAL INFLUENCES	480
VACATION MOMENTS..... <i>W. M. M.</i>	483
FOR OUR LITTLE FOLKS.....	
The Agouti..... (<i>Illustrated</i>)	484
Utah.....	485
DEDICATION—... Music by <i>Jas. H. Hood</i> . Words by <i>H. W. Naisbitt</i>	486

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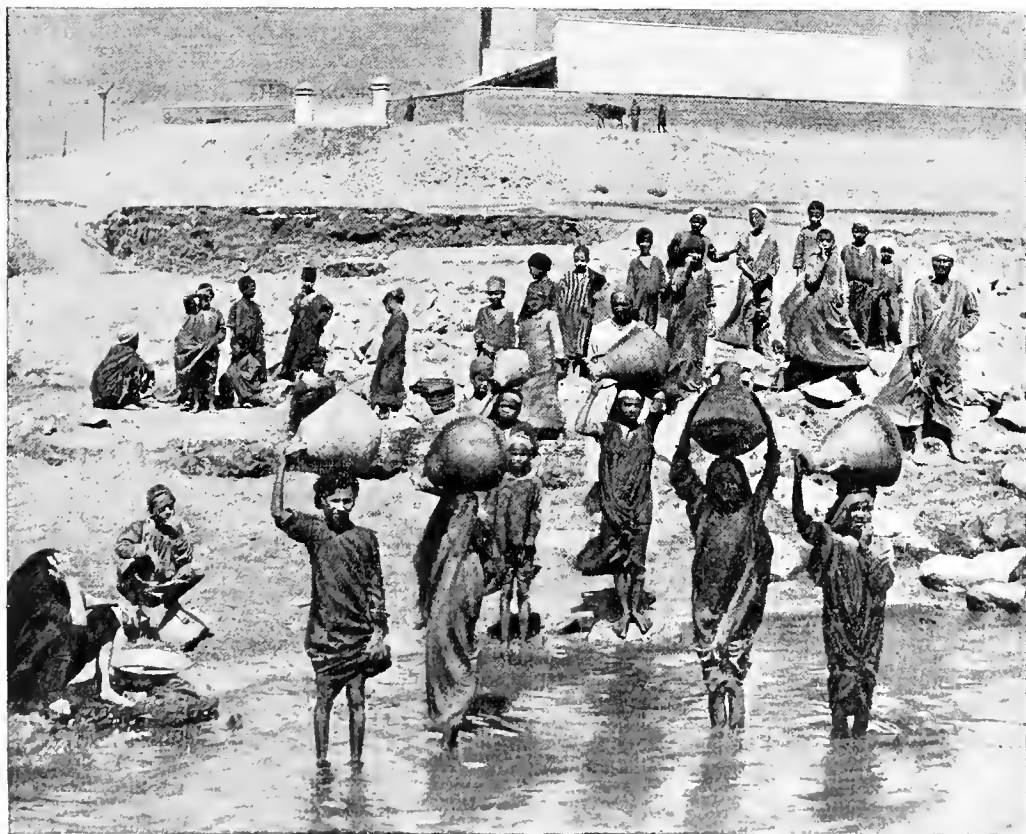
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VIEWS FROM THE HOLY LAND.

Its Inhabitants.

SYRIA, of which Palestine is a part, is supposed to contain about two million

inhabitants. These represent a great many nations. The country is situated between three great continents and all have contributed to its population. In early times, when Egypt with jealous eyes watched the growing power and influence of the eastern



A GROUP OF WATER CARRIERS.

successive empires, Palestine was often the battle ground between the rival powers. After it lost its independence, it became the possession of now one, now another, and each empire contributed its quota to the population. In later times this process of mixing has been continually repeated, and at present, the soil of the Holy Land is trodden by representatives of almost every civilized nation on earth.

The principal part of the population is known as "Arabs," a name which is applied to the descendants of various nations, because their language, customs, religion, etc., have been more or less influenced by the Arabian invaders who in the year 636 A. D., and following years conquered the country. Yet there are but few genuine descendants of Ishmael in Palestine.

These are the Bedouins, who have kept themselves comparatively free from foreign influence. They are now, as were their ancestors, wandering from place to place. They despise the comforts of civilization and have so far, with only few exceptions, resisted all efforts of the government to cause them to settle down in organized communities. They profess Islam, but are generally ignorant of the tenets of their religion and are, consequently, seldom fanatic. They are considered indolent, false, greedy and without conscience. But they have also their virtues, among which hospitality is prominent. They very seldom take the life of a stranger who meets them with friendly intentions, but his property, even his wearing apparel, is unsafe, if they think they can take it without danger to themselves. They do not, as a rule, attack a traveler in the daytime. But like cats on their prey they will pounce upon a belated pilgrim or one who is on the road before the sun is up. The whole number of this peculiar people in Syria is estimated at 200,000 souls. They still dwell in the presence of their brethren; their hand is against every man, and every man's hand against them.

The Arabs who live in the cities and villages stand considerably higher in the scale

of civilization and are thought to amount to at least a million and a half souls. The accompanying illustration gives a good idea of this class of people. It shows a group of men and women, the latter being in the act of filling their vessels with water and taking it to their respective homes for culinary and drinking purposes.

These Arabs are generally of smaller build than their roaming brethren. But they are strong and brave. They fulfill the duties of their religion with commendable punctuality. They attend regularly to their washings and ablutions; say their prayers wherever they are at the appointed hours, and no matter how busy they may be, and refuse to touch anything prohibited by the Koran. To strangers they are generally polite, but they are ignorant and as a rule, opposed to any progress. They cling to the traditions of their fathers and consider their own religion and civilization superior to everybody else's. Their noticeable faults are greediness and immorality.

About 550,000 of this class of people have accepted Christianity in one form or another, and these are by degrees adopting occidental civilization. Their houses, their clothing, their manners bear an unmistakable stamp of their desire to emerge from the state of stagnation that characterizes the orientals, and to keep up with the rest of the world. Notwithstanding this, they exhibit many of the faults so noticeable in the Semitic race. And no wonder. For the long rule or rather misrule of the Turks is not calculated to elevate the people either morally or intellectually. They are, however, industrious and energetic and show a desire to learn, and have therefore embraced with eagerness what Catholic and Protestant missionaries have offered them in the form of religion. There is no doubt that intelligently directed labor among these orientals would result in many of them embracing the gospel of Jesus Christ.

It is an interesting fact that among these Arabs are thousands in whose veins the blood

of Israel is flowing. A moment's reflection on the history of the Ten Tribes will make this clear.

The kingdom of the Jews was divided at the ascension to the throne of Rehoboam, the son of Solomon. Ten Tribes, of which Ephraim was the chief, formed a separate kingdom with Samaria for capital and Jeroboam for king. Judah and Benjamin remained faithful to the house of David, and to these two tribes came most of the Levites and many who feared God of all the tribes of Israel.

The kingdom of Israel apostatized from God and rejected His holy Priesthood and were therefore temporarily rejected by the Lord. Tiglath-Pileser of Assyria, conquered the kingdom in the year 738 B. C., and carried away a great many of the two and a half tribes living on the east side of Jordan. Ten years later the son of Tiglath-Pileser, Shalmaneser, completed the work of his father and destroyed the cities of Israel and carried the most influential part of the people into Assyria. The conquered country was then peopled by settlers from the region of the Tigris and Euphrates. They intermarried with those who had remained and were later known as Samaritans. These were therefore Israelites with an admixture of Assyrians.

A pure remnant of these Samaritans still remains in Nablus, where they possess a synagogue and an ancient manuscript containing the Pentateuch in their own dialect. The rest are without doubt to be looked for among the Christian Arabs of today, of which many show recognizable marks of their Israelitish ancestors.

A great many sections of the Christian church are represented among this people. The Greek-orthodox church claims 200,000 souls. They are considered very little better than Mohammedans, and are governed by a clergy which are a disgrace to the name of the founder of Christianity. The Jacobites are the followers of Jacob Bardai, who in the year 540 A. D. taught his so-called monophysitic doctrines, claiming in opposition to

the orthodox church that Christ had no human nature. The Armenians are also monophysitic in their doctrines, but their number is very small. There are, further, Greek Catholics, Syrian Catholics, Armenian Catholics, Maronites, Roman Catholics and various kinds of Protestants. The present pope is said to be laboring on a plan for the amalgamation of the various oriental Catholic churches with the Roman division, and notwithstanding the bigotry and hatred which are common among the followers of the various branches to those of another faith, it is more than likely that the plan will succeed. For the Roman church is rich, and wealth is a great attraction to the leading prelates of the orient.

It need not be stated that Christianity, as represented in the Holy Land at present, is worse than a parody on the doctrines and ordinances of our Savior. It is essentially a worship of relics instead of God; an observance of insignificant rites instead of the ordinances of the gospel. Darkness still covers the land, but the promise is given that the glory of the Lord shall be seen in due time.

Jews are now found in almost every city in the Holy Land. A few are undoubtedly descendants of the ancient people, who notwithstanding all oppression have kept themselves as communities, preserving their faith and religious customs very nearly as they were shortly after the destruction of their sanctuary. They are known as Aschkenasim, while the so-called Sephardim are descendants of Jews who took refuge in Palestine during the cruel persecutions in Spain in the fifteenth century. These are not looked upon as orthodox Jews by their brethren. Many of them are in comfortable circumstances but care very little about the religion of their fathers. In later years Jews have immigrated from Polen, Galicia, Roumania, Russia and other countries, and they will soon be a power in the country. Most interesting are perhaps the new colonies, founded by the Rothschilds. These are beginning to redeem the country

from its state of barrenness and transform the wilderness into beautiful gardens. The colonists have commenced agriculture, horticulture and viticulture on a practical basis, and great results may be expected from their labors.

Besides the people already mentioned, a great many strangers of various nationalities have settled in the Holy Land, keeping themselves distinct from the natives in almost every respect. Turks, Armenians, Kurds, Circassians, Greeks, Germans and a few English and Americans are found in various places.

A few words about the general characteristics of the orientals will properly conclude this paper. A German author makes the following true observations, showing the contrast in almost everything between western and eastern nations:

"We are fond of work and motion; they of idleness and rest. We walk hurriedly; they slowly. We appreciate the value of time; they put everything off till tomorrow, and have no cares for a future day, only for the present. We love change; they only the old. We write from left to right; they from right to left. We use paper smoothly laid on a table, but the orientals like to write on paper held in the hand. They like to read only written manuscripts; while we prefer print. We read historic and dramatic works, while they prefer fairy tales. They despise a theater, while they love Punch and Judy shows and similar entertainments. We love the arts and sciences; they care only for the performance of religious ceremonies. We consider it a duty to keep in repair old monuments; they let them crumble in the dust and say, if God would prevent their decay, He could do so. We cheer ourselves up with a lively air; their music is full of melancholy. They hate to see men dance, but follow with pleasure the movements of their public danseuses.

"What makes us laugh is nothing to them. When we are astonished, they are calm and only exclaim, 'God is great!' Instead of trying to solve a difficult problem, they will

leave it with the consoling remark that God knows it. The same answer is likely to be elicited if they are asked how old they are, for very few think it worth while burdening the memory with an insignificant date like a birthday. But still more curious. What seems to us to be straight, they will call crooked. Black cloth they will call blue and blue eyes black. It seems as if their senses were different from ours. European music is to them abominable. *asafoetida* is considered a perfume, and green grass a delicacy.

"In hot weather we seek refreshment in cool drinks, when the orientals for the same purpose take their hot coffee. They prefer unripe fruit, holding that the power of youth is still therein. We like dark clothes; they the most glaring colors. In the hottest summer they will perhaps wear fur. They sleep in full dress, shave their heads and let their beards grow. In almost everything the orientals are the antipodes of the occidentals."

The difficulties for a stranger to gain the full confidence among people whose every idea is so diametrically opposite to ours, are easily perceived. And it is only just to say that much censure has been bestowed upon them by travelers, who have judged them from their occidental point of view, instead of judging them from an oriental standpoint.

When the time comes for the gospel to be preached among these descendants of ancient heroes, it must be done by missionaries who are willing to master, not only their difficult languages, but also their modes of thinking and feeling, and who are able to build with the material there present. Great success will attend the work when once commenced.

J. M. Sjodahl.

It is very generally agreed among naturalists that the tortoise is the longest lived of all animals. Many have attained the age of 250 years, while one is known to have reached the unparalleled age of 450 years.

THE TABERNACLE, ALTAR OF INCENSE AND ARK OF THE COVENANT.

THE student of theology must necessarily take a deep interest in the history of these sacred things. The tabernacle was made, according to the pattern given by the Lord to Moses, on Mount Sinai, of the best material available. It was a kind of a portable temple in which the ordinances and ceremonies of the Priesthood were performed, and was so constructed that it could be folded and carried by Israel in their travels in the wilderness and could be set up at their resting places. The tabernacle contained the altar of incense, the ark of the covenant and many sacred vessels of furniture which were used in the ceremonies and services of the Priesthood.

The altar of incense was used for the offering of incense and sweet odors; the ark of the covenant was the receptacle of the covenant and testimony. (*Exodus xxv: 16.*)

Moses says, (*Deut. x: 5*) "And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me."

These things were to continue with the house of Israel throughout their generations and can be traced in their history to the finishing of Solomon's temple, a period of five hundred years. The ark of the covenant is mentioned at the passage of Jordan by Israel. The priests who bore the ark stood in the river whose waters were thus divided and the host crossed on dry ground. (*Joshua iii.*) The ark is conspicuous also in the history of the capture of the city of Jericho. (*Joshua vi.*)

In the days of Samuel, Israel, having been worsted in the war with the Philistines, took the ark of the Lord with them when they again went against the enemy; hoping to be more successful, but it is evident that they had forfeited the divine protection they were formerly blessed with, and they were de-

feated, and the ark was taken by the enemy, who kept it seven months. But it proved to be a curse to them, and they were glad to get rid of it. Consequently they sent it back to Israel, and placed it upon the stone of Abel "in Bethshemesh; and he smote the men of Bethshemesh because they had looked into the ark of the Lord, even he smote of the people fifty thousand three score and ten men." (*I. Samuel vi.*)

It is evident from these circumstances that the Lord had a great regard for the ark of the covenant. The ark was now removed to Kirjathjearim, and placed in the house of Abinadab, where it remained twenty years. From thence David took it to Jerusalem. (*II. Saul vi.*)

When the temple was finished, King Solomon and the priests with all the elders of Israel took the ark and the tabernacle with all the holy vessels, etc., it contained, and placed them in the temple; "there was nothing in the ark save the two tables of stone which Moses put there at the Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt." (*I. Kings viii.*)

This is the last account given in the sacred history of these things. There is nothing said about them when Nebuchadnezzar robbed the temple and destroyed it. He only obtained the gold and the silver vessels and knives, and carried them to Babylon, where they remained for seventy years, during the captivity, then those articles were returned.

Ezra says, "Also Cyrus, the king, brought forth the vessels of the house of the Lord, which Nebuchadnezzar brought forth out of Jerusalem, and had put them in the house of his gods, even did Cyrus, king of Persia, bring forth by the hand of Mithredath, the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them: Thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basins of gold, silver basins of a second sort, four hundred and ten, and

other vessels a thousand. All these vessels of gold and silver were five thousand and four hundred.

All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.

There is nothing said in this inventory about the tabernacle, altar of incense and ark of the covenant. The question is, What became of these sacred things, that were placed in the temple by King Solomon four hundred years before the temple was robbed by Nebuchadnezzar? The writer of the 2d Book of Maccabees (Apochrypha) about four hundred and fifty years after the destruction of the temple, says: "It is also found in the records, that Jeremy (Jeremiah) the prophet commanded them that were carried away to take of the fire, as it hath been signified. And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments. And with other such speeches exhorted he them, that the law should not depart from their hearts. It was also contained in the same writing that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

"And when Jeremy came thither, he found a hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door. And some of those who followed him came to mark the way, but they could not find it. Which, when Jeremy perceived, he blamed them, saying: As for that place, it shall be unknown until the time that God gather His people again together, and receive them unto mercy. Then shall the Lord show them these things, and the glory of the Lord shall appear, and the cloud also; as it was showed unto Moses, and as when Solomon desired that the place might be honorably sanctified."

From this account it appears that Jeremiah

the prophet, who had lived at the time of the carrying away of the Jews to Babylon and the destruction of the temple, being warned of God made certain preparations for the event. He gave the people the law, and charged them not to forget the commandments of the Lord, and that they should not err in their minds when they see images of silver and gold with their ornaments, which he knew they would see, when they were carried away. He made further preparations by taking the tabernacle, altar of incense and ark of the covenant and hiding them in the earth for safe keeping, to come forth in the last days, when Israel shall be gathered and received unto mercy as the prophets have foretold.

When these sacred deposits which have now lain in the earth two thousand six hundred years come forth, if there should be unbelievers and critics living, no doubt there will be a great many stories told about the event to blind mankind. *John Brown.*

RATS are natives of Asia and their raids westward belong to comparative modern times. From the fact that it is not mentioned by any of the early Europeans, it is surmised that it was unknown west of the Ganges in ancient times. The black rat first came from Asia to Europe in the sixteenth century—along with the plague—and was first known as the "graveyard specter," because it preyed on the flesh of those who died during that awful visitation.

A RAY of light moves with such amazing velocity that it might wrap itself eight times round the earth between five ticks of a clock, and yet it would take that ray of light fifty years to come from the North Star to this earth. When we look at that steadfast, unchanging star at night we see it in the light that left it half a century ago; and if the omnipotent hand that formed it, set it in its place and called it by name should suddenly destroy it, we would continue to see it in its own light fifty years after it had ceased to exist.

DESERET SUNDAY SCHOOL UNION LEAFLETS.

Lesson 32.—The Creation.

TEXTS.—Genesis 1: 1, 2. "Pearl of Great Price"—
Writings of Moses.

1. In the beginning God¹ created² the heaven and the earth.

2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

* * * * *

And I, God, said³ Let there be light, and there was light: and I, God, saw the light, and that light was good. And I, God, divided the light from the darkness: and I, God, called the light, day; and the darkness I called night; and this I did by the word of my power, and it was done as I spake; and the evening and the morning were the first day.

And again I, God, said, Let there be a firmament⁴ in the midst of the water, and it was so, even as I spake; and I said, Let it divide the waters from the waters, and it was done; and I, God, made the firmament and divided the waters, yea, the great waters under the firmament, from the waters which were above the firmament, and it was so, even as I spake, and I, God, called the firmament, heaven; and the evening and the morning were the second day.

And I, God, said, Let the waters under the heaven be gathered together unto one place, and it was so: and I, God, said, Let there be dry land, and it was so: and I, God, called the dry land, Earth; and the gathering together of the waters, called I the Sea; and I, God, saw that all things which I had made were good. And I, God, said, Let the earth bring forth grass⁵, the herb yielding seed, the fruit tree yielding fruit, after his kind.

* * * * *

And I, God, said, Let there be lights⁶ in the firmament of the heaven, to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years. * * * And I, God, made two great lights; the greater light to rule the day, and the lesser light to rule the night, and the greater light was the sun, and the lesser light was the moon; and the stars also were made according to my word.

And I, God, said, Let the waters bring forth abundantly the moving creature that hath life, and the fowl which may fly above the earth in the open firmament of heaven. And I, God, created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind.

And I, God, said, Let the the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after their kind, and it was so. * * * And I, God, said unto mine Only Begotten, which was with me from the beginning, Let us make man in our image⁷, after our likeness; and it

was so. And I, God, said, Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. And I, God, blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. * *

Thus the heaven and the earth were finished, and all the host of them; and on the seventh day⁸ I, God, ended my work, and all things which I had made; and I rested on the seventh day from all my work * * * and I, God, blessed the seventh day, and sanctified it. * *

For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth.

Read the whole of Genesis 1, also the account of the creation in the Book of Abraham, Pearl of Great Price.

¹John 1: 1, 2. ²Hebrews 1: 10. ³Job 38: 4. ⁴Isaiah 40: 26, Acts 14: 15. ⁵Psalms 33: 9. ⁶Jeremiah 10: 12. ⁷Matthew 6: 30. ⁸Psalms 136: 7—9. ¹Ecclesiastes 7: 29. ²Ether 3: 15, 16. ³Mosiah 7: 27. ⁴Alma 18: 34. ⁵Exodus 20: 8—11. ⁶Mosiah 13: 16—19.

LESSON STATEMENT.

In this lesson we learn of the events which took place when this earth was created, as revealed by the Lord to Moses. We are told that God created the heavens and the earth *in the beginning*. When, or how long ago that beginning was we cannot tell till the Lord reveals the fact, but at that time the earth was shapeless and was enveloped in darkness. God commanded, and light appeared, causing a division of day from night. Then God caused the atmosphere to become clear, so that a separation appeared between the heavens and the earth. Then God separated the sea and the land; and the land brought forth grass and other plants and many trees; and the waters were soon stocked with fish and other living things, and birds appeared in the air. The Creator caused the sun and the moon to shine, the former to give light during the day and the latter during the night; and the stars appeared also. After all this was done the earth was fitted for the abode of human beings; and then God created man in the image of Himself and placed our first

parents upon the earth, giving them a commandment to subdue the earth and exercise dominion over all living things. This great work of creation occupied six periods of time, called days; and on the seventh day the Lord rested from His labors and sanctified that day as a day of rest. It must be remembered that all things were created spiritually before they were formed bodily upon earth.

NOTES.

CREATION.—This refers to the formation of this earth from elements which before that time were scattered and unorganized. This does not mean that the earth was formed from nothing; such an idea is absurd. The materials from which the earth was created may not have been visible, for "things which are seen were not made of things which do appear." (*Hebrews 11: 3.*) By the word of His power, God caused the substances of which the earth consists to be brought into perfect order and system. All the things of earth were first created spiritually before any of them had a temporal existence on earth.

FIRMAMENT.—This word meant in the original language "spread out," and evidently referred to the visible canopy of the heavens. It includes the earth's atmosphere and the region occupied by the clouds, as well as the vast space beyond. The Creator Himself uses the term "heaven" in the same sense. True, indeed, it is that "the heavens declare the glory of God, and the firmament sheweth his handiwork." (*Psalms 19: 1.*)

IMAGE OF GOD.—We are expressly told that man was created in the likeness of God. We know, therefore, that God is a being possessing all the bodily parts of a man in a state of perfection. He is not a being without body, parts and passions, as some people think and teach. At different times, men with great faith have seen God, and He has always appeared to them in the form of a man. Enoch walked with God (*Genesis 5: 24*). Jacob saw God (*Genesis 32: 30*). Moses talked with God face to face (*Exodus 33: 11, 22, 23*), so also did the brother of Jared (*Ether 3: 6-16*). In these latter days Joseph Smith saw God the Father and His Son Jesus Christ, and both had the appearance of glorified men.

ONLY BEGOTTEN.—This term is used by the Almighty in referring to Jesus Christ. Christ is the only being whom God recognizes as His son in the flesh, though all of us are the spiritual sons and daughters of God. Jesus, however, had no earthly father, and is therefore known as the "Only Begotten of God." This title was used even at the time of the creation, many thousands of years before Christ was born on earth, clearly proving that He was preordained for His mission.

SEVENTH DAY.—This day the Creator sanctified as a day of rest from His labors. Subsequent commandments have established every seventh day as a Sabbath, or day of rest.

WHAT WE MAY LEARN FROM THIS LESSON.

1. That God, our Father, is the Creator of the heavens and the earth.
2. That in the beginning the earth was without form.
3. That the word of God was sufficient to call the elements together and cause the earth to take form.
4. That God prepared the earth by successive operations for the abode of man.
5. That He created man in His own image.
6. That man received dominion over all the things of earth.
7. That Christ was called the "Only Begotten" thousands of years before He was born on earth, thus proving that He was foreordained.
8. That the Lord sanctified the seventh day as a time of rest.

QUESTIONS ON THE LESSON.

1. What is meant by creation?
2. What was the condition of the earth in the beginning?
3. By what power was the earth formed?
4. How did day and night originate?
5. What is the firmament?
6. What followed the creation of the firmament?
7. What then appeared on the dry land?
8. For what were the sun, moon and stars caused to shine?
9. What living things appeared in the waters?
10. What living things appeared in the air?
11. In what form was man created?
12. What other evidence have we that God is in the form of a perfect man?
13. What blessing did God give our first parents?
14. How long did the work of creation occupy?
15. What did the Lord do on the seventh day?

IN the western part of South Dakota is one of the most wonderful natural curiosities in the world. This is the cave mountain. The mountain is literally honeycombed with caverns, which run in every direction through it, and in some places form tunnels which run clear through the mountain. It is estimated that there are fully three hundred distinct caves, not counting those which connect with others as separate ones.

TOPICS OF THE TIMES.

Visit To Arizona.

PINETOP WARD is in Snowflake Stake, and is nearly at the summit of the Mogallon (pronounced Mokione) Mountains, in the Territory of Arizona. This was the place selected some months ago for the general conference of the four stakes of the Church in Arizona, to be held on the 3rd of July, 1892.

President Joseph F. Smith, of the First Presidency; Elder George Reynolds, of the First Seven Presidents of Seventies; the writer, also of the First Presidency, and Elder Arthur Winter, Church reporter, left Salt Lake City on Tuesday, June 28th, for the purpose of attending this Conference.

Our journey was marked by no special event until Thursday evening, the 9th inst., when we met a terrific storm, of the nature of a cloudburst, which covered the country with a rushing flood of water of such a depth that it buried the fences on each side of the road, and in some places swept over the entire railroad track. At one point we had to cross an iron bridge which was covered with water. The train people stopped the train and took precautions to find out whether the bridge had been washed away or not, and as it still stood they crossed it very carefully. Five minutes after we got across it was swept away.

We proceeded from this point without any interruption until about ten o'clock, and we had just retired for the night when the train was brought up standing with a sudden jerk, and we felt that something had happened. The engine and tender had crossed a wooden bridge which gave way under them; but the train was moving with such speed that they crossed without going down, though as soon as they struck the other bank they turned over on their side, and the two baggage cars which followed went down with the bridge. The engineer and fireman were thrown into the water, but succeeded in escaping without any serious injury; and the baggagemen also,

though considerably shaken up, were not hurt. The other cars, which contained passengers, received no damage, and the passengers were all unhurt. At this point we had to remain for about fourteen hours, until a train could be brought up from Albuquerque, to which we were transferred and proceeded on our journey. A train which had left La Junta a short time before us had passed through the most violent part of this same storm, and the hailstones that had fallen, and which were as large as small walnuts, had broken not less than thirty-six of the windows of the cars.

This detention prevented our reaching Holbrook (the point on the railroad where we were to debark for Snowflake) till about 3 o'clock on the morning of Saturday, twelve hours beyond the time we had expected to reach there; so that instead of spending a night at Snowflake, thirty-two miles from Holbrook, as we had intended to do, and thus break our journey to Pinetop, we had to drive the entire distance that day or deprive ourselves of the pleasure of being at Pinetop in time for the opening exercises of Sunday morning.

Brothers J. R. Hulet and Joseph Fish, of the co-operative store at Holbrook, with whom we had communicated by telegraph, were on hand, on the arrival of the train, to receive us; and we found that President Jesse N. Smith, of the Snowflake Stake, had been there with his team since the day previous, waiting for us; also Brother John Hunt, son of Bishop Hunt, of Snowflake. We started immediately on our journey.

After a drive of twelve miles we reached the town of Woodruff, where we were hospitably entertained by Bishop Levi M. Savage. Among all our settlements there is no town that I know of that has had greater hardships and difficulties to contend with than this little town of Woodruff. It is situated on the Little Colorado, and attempts have been made to dam that stream some six times. Every dam but the present has been swept away. We viewed the present dam, there-

fore, with a great deal of interest, as it is a stupendous work for so small a settlement, and our interest had been greatly excited concerning its permanence because of the repeated failures of the past to erect a dam of sufficient strength to resist the angry torrents which occasionally pour down that stream. The work already done has cost some \$16,000, and to one unacquainted with the furious rage of this stream during the rainy months it would seem sufficiently strong to resist any body of water that could come down and be confined within its banks; for the stream in other places, though having a deep channel, does not give evidence of being so destructive in its violence; but at this point, either through the washing away of other dams or for other reasons, it seems uncommonly wide. By strengthening some points that we thought were weak, and to which the attention of the Bishop and other brethren was called, we felt that its security might be still further improved, and that it might withstand the force of even a very high flood of water.

Woodruff is a pretty little place, and the grain we saw growing there gave promise of yielding a very fair crop. Besides the difficulties which they have had to encounter through the washing out of their dams, it was discovered after the settlement had been made some time that the town was built on railroad lands. These lands had been sold by the railroad company to the Aztec Cattle Company. The people, therefore, were under the necessity of paying this company for this land or losing their homes, with all the improvements they had made. The people of Snowflake found themselves in the same condition, as also the people of Taylor, and all these lands had to be purchased from this company or the settlements had to be abandoned.

Under the circumstances it was decided better to buy these lands from the company. But added to the other difficulties which the Saints have had to contend with, this has been a very serious burden, and has been so

discouraging to some that they have moved away to other places. That all did not move is due to the fact that the brethren felt that they had been assigned a mission to settle these places and to maintain them, and in that way help to bring about the redemption of Zion.

There is no other sentiment that I can conceive of that would prompt a people to live at such places as these and contend with the difficulties incident to the country except the religious sentiment such as has animated the Latter-day Saints in all their labors throughout these mountains and deserts since their first entrance into Salt Lake Valley July 24, 1847.

The distance from Woodruff to Snowflake is about twenty miles, and we reached there about 12:30, midday. With the exception of Woodruff, there is no water to be seen from Holbrook to Snowflake. It is a desert country, and the road is rocky and dusty. We were told that the rains would soon fall, and that ten days after they fell the whole face of the country would wear a different appearance, as the grass would spring up very quickly. But in our journey very little or no grass was to be seen, and the few horses and cattle that we saw, especially the latter, looked very thin and had a gaunt, half-starved appearance. The inclination seemed to be with the cattle to run to horns. We understood that a great many cattle had been driven away from this part of the country to the north, because of the great scarcity of food.

I was very agreeably disappointed in the appearance of Snowflake. The improvements were better than I had been led to expect. There are a number of excellent brick residences, and the town bears the appearance of thrift. Trees are quite plentiful, both shade and fruit trees, though the latter have suffered from late frosts. This town is situated on Silver Creek, one of the principal tributaries of the Little Colorado, as also is the town of Taylor, some three or four miles above Snowflake. Brother John

Hunt is the Bishop of Snowflake. He is a son of the late Captain Jefferson Hunt, the senior captain of the Mormon Battalion. Brother M. E. Willis is the Bishop of Taylor Ward.

We remained at Snowflake about two hours and changed teams, and then proceeded on our journey. After leaving Snowflake a few miles, we entered a timber region, and began to ascend the Mogallon Mountains; but the ascent is so gradual that the traveler, unless informed of the fact, would scarcely be conscious that he was climbing to any extent. The country is of a rolling character, and presents a beautiful appearance. The landscape in many places is as charming as I have seen for very many years; and magnificent pines, cedar, and, as we advanced further, juniper trees and scrub oak cover the country, and presented vistas and scenes which were very attractive and beautiful. If there was any means to procure water, very lovely homes and towns might be built all through this region. The climate is mild, timber abounds, and the soil in a great many places is easily cultivated. But there is a great lack of water. The few spots where it can be obtained become very valuable, and they are all occupied.

It is through this region that the wild turkey (of which we have heard in former days in Utah) and deer and other game are to be found, and these forests of timber extend over hundreds of miles. Evidences of volcanic action are to be seen on every hand. In some places the ground is covered with volcanic rock.

We stopped for supper at Brother Theodore Turley's, twenty-one miles from Snowflake and fifteen from Pinetop. The fifteen miles we traveled by the light of the moon, and reached Pinetop about midnight, having made a journey of about seventy miles during the day, over a rough road.

The trip had been a fatiguing one, and we were all glad to get a rest, which was hospitably extended to us by the families of Prest. Jesse N. Smith and Bishop Hunt.

Upon arising Sunday morning, July 3rd, we were somewhat surprised at the preparations which had been made for the Conference by the committee which had been appointed for the purpose. A very fine pavilion had been erected, which would comfortably seat one thousand people. A house had been put up also which was called a Council House, for any meetings that we might wish to hold with the brethren, and also for our convenience. Bishop Hunt and Brother Frost, of Snowflake, had erected comfortable board rooms for the convenience of their families, and the rest of the camp had tents and wagon covers, also bowers, to shelter their families. The waters of Showlow furnished the camp with pure drinking water. It was a picturesque scene to see the blazing camp-fires all around, the pavilion and Council House being in the center. It reminded one of the old times, when such scenes were much more common than they have been of late years among us.

The suggestion to have the people of the various wards in Arizona concentrate at this place, so cool and so delightful, was an excellent one, the object being to become acquainted with each other, and to exchange views and receive instructions, and have what would be called an outing. But for some of those who came the journey involved considerable toil and fatigue. President C. I. Robson, with Counselor Henry C. Rogers and company of sixty-three souls, who had come in fourteen wagons, had been fourteen days from home and had been traveling twelve of these. They had come from Maricopa Stake, a distance of two hundred and forty miles, over the roughest road known in Arizona. The women and children had felt the fatigue of the journey; but in some instances, where their health was not very good, it had been improved. From St. Joseph Stake President Christopher Layton, his Counselors, W. D. Johnson and M. H. Merrill, and Patriarch Philemon C. Merrill, had come with one hundred and sixteen souls and twenty-five wagons. They had

traveled one hundred and fifty miles, and the road which they came over was very rough and tiresome. Sister Philemon C. Merrill, an aged lady of some seventy-five years, who is quite an invalid, was one of the party, and it was thought that her health was much improved by the trip, notwithstanding its fatigue. From St. Johns Stake President David K. Udall and his Counselors, Elijah N. Freeman and William H. Gibbons, had come, with four hundred and forty souls, a distance of fifty or sixty miles. The journey was not so fatiguing for them, as the roads were better and the distance not so great. The Snowflake Stake was represented by President Jesse N. Smith and his Counselor, Lorenzo H. Hatch, Elder Joseph H. Richards, his other Counselor, being absent in Great Britain on a mission. There were five hundred and twenty-nine souls from that Stake; and as Pinetop is one of the Wards of that Stake, the distance they had traveled was less than that covered by any of the others. According to these numbers, there were at least eleven hundred and forty-eight souls present belonging to the Church, which, with our number added, made eleven hundred and fifty-two; and as there were a great many visitors from Camp Apache and from surrounding ranches, the number present at our meeting was not less than twelve hundred souls.

When it was found that the pavilion did not afford shade enough for all, wings were added to it on the sides and at the end. These were speedily constructed, under the direction of Brother Frost, by a contingent from each camp. The adage that many hands make light work was illustrated in this labor, as well as in the laying of a floor for dancing purposes on the evening of the Fourth. It was decided by the committee on programme that there should be a dance on Monday evening, and as this decision was not reached until noon on Monday, the lumber was procured and the planing was done during that afternoon session of the conference, and in two hours after the meet-

ing closed, the floor was laid and ready for dancing purposes, and its size may be imagined when our readers are told that thirty sets had room on it for dancing.

Sunday, Monday afternoon and Tuesday morning were spent in general meetings. Besides these, there were meetings of the Priesthood, a meeting of the Seventies, and a meeting of all interested in Sunday schools. The Fourth was celebrated in fine style, with all the usual demonstrations which attend the observance of the anniversary of the nation's independence. A fine oration was delivered by President Jesse N. Smith, an excellent speech was given by Adjutant P. C. Merrill, of the Mormon Battalion, and a patriotic address by the Editor of the *Juvenile Instructor*. The singing of patriotic odes by the choir, under the direction of Elder Holgate, and "The Star Spangled Banner" by Sister Freeman, and other songs by Brothers Solomon Robinson and William Passey, with very fine music from a string band, contributed greatly to the enjoyment of the appreciative audience. A very tall pine tree had been climbed by a son of Bishop Hansen, of Pinetop Ward, and had been trimmed as a flag pole for the stars and stripes, and a beautiful flag, when hoisted at daybreak, was saluted by soul-stirring strains of music and the discharge of firearms.

One of the most interesting occurrences of the conference took place at its close. Many of the Saints had brought their children from long distances to see the two members of the First Presidency, thinking that it would, probably, be many years before they would have another such opportunity. It was therefore suggested that before the people separated they should all, young and old, have the privilege of shaking our hands. The Saints, with their children, therefore assembled in the pavilion by Stakes. Coming forward by families they were introduced by their Presidents and Bishops to the brethren from Utah. It was an affecting and deeply interesting sight, and many of the little ones will probably never forget the occasion.

The visitors, of which there were a great number, were deeply impressed by the proceedings; and a man who could witness such a scene as was furnished on that occasion without deep emotion must have been one devoid of all sensibility.

This occasion, taken altogether, was one never to be forgotten; and all who gave expressions to their feelings joined in saying that they had been amply repaid for all their trouble in gathering together. We who had traveled from Salt Lake City were abundantly satisfied, and we enjoyed ourselves beyond all we had anticipated. The writer had for years desired to meet with the Saints in Arizona; but through various circumstances had been prevented. This, therefore, was the occasion that furnished the long-coveted opportunity; and he felt that his wishes had received the fullest gratification in meeting with so many Saints, and so many, too, whom he had not met for many years.

Our return from camp was attended with no incident worthy of special note, except a violent rain-storm which came upon us some ten miles the other side of Snowflake. The rain descended in torrents, and was accompanied by hail. This storm filled Silver Creek, which empties into the Little Colorado, and when we reached Woodruff we saw a little of the effect of such a storm at the dam. The water was pouring over the rocks which had been left as a spillaway for the stream, with considerable force and body, and it was pleasing to see that the current was drawn towards the spillaway, and was likely to be drawn, in case of very high waters, in that direction, and thus save the dam from the pressure it might be subjected to if it were struck with the full force of the stream. There was one point particularly which seemed to need strengthening, and this was impressed upon the attention of the Bishop and the brethren; and it was felt that it would be better to render them help to make this strong, rather than to risk the loss of the whole dam.

The Editor.

VIII.—THE JAREDITES.

Coriantumr's Last Days.—The People of Mulek.—The Probabilities of his Journey.—

That of David Ingram and Job

Hortop.—Ether's Prophecies Fulfilled.

SHIZ slain, Coriantumr stood alone, the last of the hosts of the Jaredites. Probably the horrors of his solitary condition then took possession of his mind and overcame him, for we are told that he "fell to the earth and became as if he had no life." It is difficult to conceive the agonies of his soul as he reviewed the scenes of turmoil, carnage and woe which had ended in the destruction of his race; and combined with these mental throes was the fact that he was weak from excessive exertion and excitement, and from the loss of blood by reason of wounds received. By and by he came to himself again, and then he wandered forth the sole tenant of a continent. Companions he had none; they all had moistened earth's soil with their life's blood. The savage beasts alone remained to terrify him with their hideous cries as they held high carnival over the bodies of the unnumbered slain. Whither should he go? It mattered little, there were none to bid him tarry or depart. Aimlessly he staggered on, passing through each deserted valley, each tenantless town; in neither was there a human voice to greet or curse him; the homes of his own people and those of his enemies were alike—a silent desolation; all the land was a wilderness.

How long Coriantumr wandered to and fro, wretched, comfortless and forlorn, we know not; but at last he reached the southern portions of the northern continent, and there to his great surprise, and doubtless to theirs also, he found the people of Mulek.* With

*A colony of Israelites who were led by divine power out of Jerusalem and brought to this continent in the same year (B. C. 589) that that city was captured by the King of Babylon. Among their number was Mulek, the infant son of Zedekiah, the last King of Judah, in whose honor the people were named.

them he spent his few remaining days, and when nine moons had waxed and waned, he passed away to join the hosts of his people in the spirit world.

Coriantumr's solitary pilgrimage of so many hundred miles has appeared to some almost an impossibility.* But he had no enemies to impede his journey whichever way he traveled. The only seeming difficulty is the manner in which he obtained the food necessary to sustain his life; but being a soldier this would be only a slight trouble, the game he could slay and the wild fruit he could gather would be ample for his sustenance. There are a number of recorded instances of men who have made, without companions, journeys as lengthy and certainly more perilous than Coriantumr's, because they were exposed to the danger of falling into the hands of murderous savages. We will cite one of the best authenticated cases. In October, 1568, Sir John Hawkins, one of Queen Elizabeth's slave-trading admirals, by reason of the scarcity of food, felt compelled to land about one hundred men on the Mexican coast, near the Rio de Minas, and there leave them to their fate. Most of these men, in all probability, perished in the wilderness. Some who took south-westerly trails found their way to the city of Mexico, where, as "vile, Lutheran dogges," they received but little kindness at the hands of the dominant Spanish Catholics. Others took north-easterly trails, and one of them, David Ingram, made his way from Texas to Maine, and beyond to the St. Johns River, where he was picked up by a friendly French ship and carried to France; thence he made his way to England. The overland journey took him about eleven months; but one of his comrades, Job Hortop, was more than twenty years in getting back to England. Ingram

told so many marvelous yarns that he was subjected to a searching investigation before Sir Francis Walsingham,* in 1582, the record of which is to be found in the British Museum, while a Ms. copy is in the library of Harvard University. The journey from the hill Ramah to Central America is much of the way parallel to that from the Rio de Minas to the St. John's River, and we should judge no longer, making the comparison between the two the more consistent.

Thus were fulfilled the prophecies of Ether. Neither Coriantumr nor his people had repented, and speedy destruction had befallen them. He simply lived to witness the complete fulfillment of the words of the prophet and to receive a burial at the hands of the new people whom God had called to occupy the land.

George Reynolds.

RECOLLECTIONS OF THE PROPHET JOSEPH SMITH.

SISTER LUCY M. SMITH, widow of the late President George A. Smith, of Salt Lake City, gives the following account of her first meeting with the Prophet, and also some of her recollections of him:

"I was born February 9th, 1817, at Bethel, Oxford Co., Maine, and I was baptized August 12th, 1837. I first met the Prophet Joseph Smith on a steamboat, when I landed at the ferry in Nauvoo. The first words he said to our company were: 'I guess you are all Latter-day Saints here, by the singing I heard when the boat landed.' He then shook hands with each one in the company, and then took his sister, Lucy Milican's seven months old boy in his arms and sat down and wept for joy, as his sister was thought to be in a decline when she left home the year before with her husband. She was

*As his wanderings lay in the direction of the flow of the great rivers, it is quite supposable that when he reached some deserted city on the banks of the Mississippi, or of one of its tributaries, he would find boats there, and appropriating one of them could hasten his journey by floating hundreds of miles down stream.

*A famous statesman of Queen Elizabeth's days. He was one of her principal secretaries of state, and at different times ambassador to several foreign powers. He was also one of the commissioners for the trial of Queen Mary Stuart, of Scotland.

indeed the picture of health when she returned, which gave the Prophet double joy on meeting her with her son.

"President Joseph Smith, the Prophet, looked the same to me when I met him as I saw him in a dream before I left home. I can bear testimony that many of his prophecies have come to pass; not only his alone, but others who have been ordained under his administration, have uttered prophecies that have been fulfilled to the letter. One I will mention in particular.

"Apostle George A. Smith prophesied in the Kirtland Temple that the wild beasts should pick the bones of the mobocrat, Dr. Dodds. When we were crossing the plains on our way to the valley, a grave was observed on our right by Apostle George A. Smith and Brother Elijah Cheeny. They went to the grave and beheld Dr. Dodds' name was on the board, and his bones strewn about, having been dug up and picked by wild beasts. Brother Cheeny testified that he heard Brother George A. Smith's prophecy in the temple, also saw that the wild beasts had picked the old mobocrat's bones. I heard this from their own mouths right there on the plains.

"I heard the Prophet preach twice. Once at his mansion and once at the bowery. He spoke on the plurality of gods. He said, 'there are lords many and gods many, but to us there is but one God;' but, said he, 'there are gods to other planets. We read in the Bible,' he continued, 'Father, Son and Holy Ghost, these three are one.' He said that was not the right rendering of that scripture. It should read 'these three are agreed.' He remarked that he would like to speak to the people two hours, but the rain made such a noise on the umbrellas (it was raining at the time) it would be useless. 'But,' said he, 'I have brought the Laws and Fosters' prophecy to the ground, as they predicted I should never speak from this stand again; but I have.' He then said, 'Brethren and sisters, love one another; love one another and be merciful to your enemies.' He repeated

these words in a very emphatic tone of voice with a loud amen.

"The next day he went to Carthage; and on the evening of the 27th of June such a barking and howling of dogs and bellowing of cattle all over the city of Nauvoo I never heard before nor since. I was at Brother David Smith's house. I knelt down and tried to pray for the Prophet, but I was struck speechless, and knew not the cause till next morning. Of course the awful deed was already accomplished, when the spirit refused to give me utterance to prayer the evening before. The next day the bodies were brought and conveyed to the mansion. There I witnessed the awful scene—the Prophet and Patriarch lying in their gore, and thousands of men, women and children weeping all around.

"The little children were very much attached to the Prophet, as he used to play with them as one of their equals. Indeed he was loved best by those who were the most acquainted with him. His daughter, Julia, told me that her papa talked to her before he left, and told her to be a good girl; and he particularly enjoined it upon her to never mistreat any of her playmates, and then he should be happy to meet her again. 'Oh,' said she, 'how bad I should feel if I thought I should not be prepared to meet my dear papa!'

"My two brothers, Freeborn and David Smith, came to Nauvoo in the fall of 1842. They were very much attached to the Prophet Joseph Smith. My brother David was passing his store one day and he said the man of God ran out, took him by the hand and said, 'God bless you, Brother Smith.' He said it made him feel so good to have the Prophet of God take so much pains to come out to shake his hand and bless him, he felt it through his whole system."

ELDER WILLIAM M. ALLRED,

of St. Charles, Bear Lake County, Idaho, was born in Bedford County, Tennessee, December 24th, 1819, and was baptized in

Salt River, Monroe County, Mo., September 10th, 1832. He says he first met the Prophet Joseph as he was going up in Zion's Camp. Speaking of his impressions concerning the Prophet's appearance and character, he says:

"I thought he had a very noble appearance, very kind and affectionate. I visited the camp several times while they were stopping on my Uncle James Allred's farm. I know he was a true Prophet of God, for I have lived to see many of his prophecies fulfilled, and I am willing for this testimony to go to all the world."

Other recollections of the Prophet he relates in the following:

"As I was not quite fifteen years old when I first saw him, I cannot remember many of his sayings at that time; but as he was returning, he preached in the Salt River branch.

"I was with him in the troubles at De Witt, Adam-on-di-ahman, and in Far West. I have played ball with him many times in Nauvoo. He was preaching once, and he said it tried some of the pious folks to see him play ball with the boys. He then related a story of a certain prophet who was sitting under the shade of a tree amusing himself in some way, when a hunter came along with his bow and arrow, and reproved him. The prophet asked him if he kept his bow strung up all the time. The hunter answered that he did not. The prophet asked why, and he said it would lose its elasticity if he did. The prophet said it was just so with his mind, he did not want it strung up all the time. Another time when I heard him preaching he said if he should tell the people all the Lord had revealed to him, some would seek his life. Even as good a man as old Father C——, here on the stand, he added, (pointing back to him) would seek his life.

"I was present when he preached the first sermon on baptism for the dead. I remember my father said it was astonishing to him to think he had read the Bible all his life and he had never looked at it in that light before. I was present at the first baptism for the dead.

TALKS TO MOTHERS BY ONE OF THEM.

III—The Boy's Training in Humanity.

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ONE of the most important duties of a mother is to teach her son kindness to animals. No sight in our boasted age of civilization is more painful, and none more disgraceful, than the cruelty practiced by boys, and I regret to say, by men as well, upon the helpless animals in their power. I refrain from repeating the harrowing tales I could tell, of torture and abuse unworthy the rudest savage, which I have myself seen upon the streets of a city priding itself upon its civilization and humanity. Within its boundaries dozens of institutions cherish and minister to, not only the afflicted, but the idle and vicious members of the human family; and thousands of mothers give their very lives to this service, while their young sons grow up to torment the cat, maltreat the dog, and kill and maim every smaller creature they can get their hands upon. It is a burning and a crying shame upon us as a race in this nineteenth century, and especially upon us as mothers.

No one need say "I can't help it! my boy will do so!" Doubtless he will not obey when she orders him to desist; command, even punishment, will not eradicate that brutal inclination, a survival from the days when every man's hand was against his neighbor. But if the mother goes to work properly she can accomplish even this task.

The boy is a little savage, his tenderness cannot be counted upon, his sympathy is an unknown quantity; but he is a bundle of curiosity, his attention can be roused, and here is the point to attack him. He must be instructed and interested in the lives of the lower orders of creatures. To this end the mother must begin with herself. She must know something of the wonderful facts of natural history, so that when she finds that hopeful son of hers mutilating flies, and

teasing the kitten, she can tell him some curious and entertaining facts in the lives of those animals, show him how the fly is developed, the office it performs, and, if possible, its marvelous beauty under the microscope.

The world of life below us is brimming with wonders, and the child is fairly hungering for information. He will not throw stones at a bird whose movements he has learned to understand, whose actions he is entertained by, nor will he crush an ant whose strange and remarkable life-history he knows something of; he will rather want to see what it will do. His intelligence must be aroused and fed, and as he becomes older his sympathies will grow.

In the days when a man's strength of arm and indifference to the sufferings of others, was the only protection to his family, it was thought that hardness of heart and cruelty were manly virtues, but the world has moved a little, and happily we have fallen upon a better time. The examples of the Christ-like has not been utterly without fruit, and the nobler men are now waking to the fact that cruelty to animals, is not only an outrage upon the animal, but a thousand times worse for the man or boy who practices it.

How a mother professing to model her life upon that meek and gentle one in Judea, nearly nineteen hundred years ago, can permit her sons to come up like the brutal savages who have a far different ideal, is a problem I am unable to solve.

Much could be said on the rights of the animal, as fellow-creatures, and co-tenants of the earth; much also could be brought forward to prove their usefulness to mankind; but passing over these points with mere mention, and putting the case upon the most selfish grounds, it is a deadly wrong to the boy to let him indulge in cruelty. Every act of brutality hardens him, and makes him more ready for crimes against his fellowman. I will not now open the question of the value to a boy of being able to maintain his rights among his playfellows by "fighting," which by many is thought to be an essential part of

a manly boy's training. This is by no means a settled question, but certainly, whatever may be one's opinion on that point, there is not a shadow of excuse for his being brutal to the unfortunate creatures who are helpless in his hands.

The inhumanity of our race is something frightful to think of when one stops to consider it. The heart of any one possessing common sensibility, is wrung when he looks into the faces of the patient horses on the streets, servants to our pleasure, and treated as if they were machines of wood and iron for the rough usage of men. Verily, if we have not some day to atone for our unmerciful treatment of the horse, there can be no justice anywhere.

And the dog—man's humble slave! One's blood boils at the memory of the outrages perpetrated upon that faithful being. Of the wrongs of the cat at the hands of the self-styled lord of creation, "little lower than the angels" as he claims to be, I dare not trust myself to speak.

All this is in the power of mothers to alter. It will be the work of a generation; not one, nor one thousand mothers can do it—but each one can help, and every boy that comes to manhood just and humane, will forward the good work.

As to the civilizing and humanizing tendency of kindness to animals, some curious and significant statistics have been collected. It has been discovered by search among the criminal classes, inmates of prisons and penitentiaries, that a man who in boyhood owns and cares for animals, very rarely becomes a criminal.

A Fretting Mother.

FRETTING about trifles is one of the worst habits a mother can indulge in, and also one of the hardest to overcome. It is—like many other vices—a virtue carried too far. To take deep interest in the affairs of her family and do her best to make them perfect is praise-worthy; to fret over their shortcomings, and to nag them into the way they

should go, is a fault to be corrected by the most earnest effort.

A habit, bad or good, grows by indulgence, and not only the children and the husband, but any others unfortunate enough to belong to the household of a fretter, get constant little pin-pricks of orders and fault-findings that are utterly maddening and destructive of home comfort.

Most uncomfortable is a visitor in such a home. She is forced to see the children reprimanded, perhaps for some negligence towards herself; "What do you suppose Mrs. A. will think of you," says the mother severely, "if you forget to say good morning to her? She isn't used to see little boys forget their manners!" Even the husband may be snubbed for some trifle, an awkward speech, or thoughtless deed, thus mortifying him, and embarrassing the guest, who is made a bugaboo to the whole family, till she is uncomfortable and hastens to get away.

Says Helps: "The worst kind of tempers are established in the fretting care for trifles." He might have added that it worries one into disease, and brings age before its time. Can there be a sight more pitiful than a woman in the meridian of life, with a sharp, fretful face, and worried, strained voice, left, as she is certain to be, to a loveless, broken-down age?

I have sometimes thought, when looking upon the beautiful serenity which settles over the face of the dead, so soon as the petty cares which have shaped it in life are withdrawn, how great is our mistake that we do not cease worrying over trifles and bless our friends with a lovely restfulness, helpful and comforting beyond words.

If the fretting mother could get a broader outlook upon life, and her relation to her children, and realize the absolute unimportance of the things she magnifies into serious faults, she would be startled. What matter if Johnny does soil his hand, or forget his manners? What eternal wrong is done if Mary does tear her dress or forget her lessons? The worst possible result of either

cannot compare with the cultivation of bitter feelings. Can one heal the wounds made by a sharp tongue so readily as she can take up the stitches in a torn garment?

There is another point which mothers are apt to overlook. It is not a mother's business to make a child this way or that, according to a pattern she sets up. The child is an individual soul as well as herself, and has God-given right to develop in his own way. The obligation of a parent is to guide and direct, not to force; to teach the care of the body and, so far as she can, to train in right ways of thinking, and pure and healthful tastes.

The effect upon a child, of fretting and nagging, is lamentable. A very bad and common result, is want of respect for the mother,—a fatal loss to a son. If choice must be made between respect and love, it is far better for his own sake, that the boy, and consequently the man, should respect than love his mother, and through her all womanhood.

A lesson early learned by the children of a fretter, is deceit. "Don't tell mother, she'll make such a fuss about it!" is the first thought in any accident or trouble. From concealing, they easily learn to falsify, in order to avoid the dreaded tongue. Often a whole household will combine—consciously or not—in deceit, and not only accidents and mishaps, but plans for the future, and hopes, as well as fears, will be carefully hidden from the one who should be the confident of all.

This training strikes deeply into the lives of both daughters and sons. The boy grows hard, and when concealment and falsehood no longer shield him, he takes refuge in a rough assertion of himself, and a general bumptiousness liable to lead him astray, if not indeed into vagabondism and crime.

The daughter is apt to take flight, when the constant annoyance becomes unbearable; no one can blame her for preferring the half-starved life of a sewing girl, or even a

marriage which promises, however faintly,—a measure of freedom.

Nor does the result of this unpleasant habit end with the family. We could hardly endure to know how the influence of our smallest act extends in ever widening circles, like rings in still water around a fallen pebble; but a little thought about it may shock the fretter into a sense of her evil doing. A husband and children sent out from home, irritated, set "cross-grained" by her, becomes each one a center, radiating fretfulness, impatience, and general discomfort upon all with whom they have to deal, in office, shop, or school.

The fretting habit is not incurable. If one sees her fault and takes herself seriously in hand, it is never too late to begin. The first step is to realize the wrong and firmly resolve to end it; and the second to keep constantly before herself something to remind her of the work she has to do. A Bible text, of which many that are suitable may be found, will be the best check for some persons, while others will respond more readily to a bit of verse that they can carry always in the heart. Something should be done and that right speedily, by the slave of this habit if she would avoid a remorseful age, and an unhonored grave.

Olive Thorne Miller.

FOREIGN NOTES OF REAL INTEREST.

A LAD of 15 has been found in Newcastle who is in himself a divining rod. A description of him says: "He was first taken into the vicinity of several known veins, and indicated correctly their position: then he was taken over an untried district and found several new veins, giving the exact bearing of one for a distance of three-quarters of a mile. A trial has since been made of this vein, which proves that the boy is correct, for the vein is both strong and promising. Taking hold of the boy's right hand, walking our usual pace, suddenly we were arrested in our course by an electric current passing from his

body through mine, making me feel as though I had touched an electric battery. This condition remained so long as we continued on the vein, but the moment we passed over it the boy's normal condition returned. We tested the boy over and over again by returning and walking over the vein several times, and each time we touched the vein with the same effect."

A royal progress in Japan is still observed with old-fashioned rigor. When the Empress recently visited the City of Osaka the following regulations were published "for the guidance of the people." "When her majesty shall pass along no one must look at her from the frame built on houses for the drying of clothes, or through cracks in doors, or from any position in the upper portion of their houses. If anybody wishes to see her majesty he or she must sit down at the side of the road by which her majesty will pass. No one must look at her majesty without taking off his hat, neckcloth, or turban, or whatever else he may be wearing on or about his head. Moreover, no one must be smoking while he or she is looking at her Majesty, nor must any one carry a stick or cane. Only women wearing foreign clothes will be permitted to retain their head covering. Although it may rain, no person will be allowed to put up an umbrella while her majesty may be passing. As her majesty passes no one must raise his voice, nor must any sound be heard, nor must the crowd close in and follow her carriage: for no noise must be made. When her majesty reaches Umeda Station there will be a discharge of fifty fireworks."

IF mankind in the present day were strictly to adhere to those practices which promote the health and well-being of their minds and bodies, and as strictly to abstain from those which tend to injure them, there would be little or no cause to complain that our race is degenerating, and that the men of modern days scarcely possess the sixth part of the strength of their forefathers.


The Juvenile Instructor.

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, AUGUST 1, 1892.

EDITORIAL THOUGHTS.

Evils of Intemperance.

HE evils which result from the use of intoxicating drinks have caused all lovers of mankind to wish that some remedy could be devised by which the use of these articles could be checked. Within the past century, temperance organizations have been formed under the name of teetotalers' and total abstinence societies, etc., the purpose of which has been to induce people to sign a pledge that they would refrain from the use of all intoxicating beverages. There is no doubt that great good has been accomplished in various lands by these societies, especially when they were first organized. But for many years past the public having become accustomed to them the pledges of the people have not been and are not so easily secured, as they were when these societies were first organized. Then men signed by hundreds, and sometimes thousands, through the appeals which were made to them by eloquent speakers.

These societies failing to accomplish all that was desired, steps have been taken looking into the entire prohibition of the sale of intoxicating drinks. In some States of our Union, laws have been enacted prohibiting the sale of these drinks; and prohibitionists—that is, those who believe in prohibiting the sale of these beverages by legislation—have formed themselves into a political party, which has had some considerable strength and some influence in elections in many places.

While one cannot withhold admiration from the men and women who are so earnest in their efforts to stop this dreadful vice of

intemperance, still it is a question in many minds whether the prohibition by law of the sale of intoxicants has resulted or is likely to result in great and permanent good. The prohibitionists themselves show by statistics that their efforts have been attended with widespread benefit, and they claim that the results of prohibition justify the enactment of laws of this kind all over the United States. On the other hand, large numbers of people declare that in the States where prohibition prevails it operates very injuriously on the morals of the people, and that the results are far from being those described by the Prohibitionists. They declare that there is a large amount of secret drinking, and that men, young men particularly, are trained in the violation of the laws, and to do that by sly means which, if known, would bring them under the penalty of the law. They allege that it creates a disrespect for law and brings it into contempt.

Whether this be true or not, one thing is very evident—that all these methods of restricting the vice of intemperance must fail in their desired effects if the people themselves do not sustain them. To have these laws effective there must be a moral sentiment among the people in their favor. The public must see and understand and thoroughly realize the dreadful evils which flow from the use of intoxicating drinks, and be determined to abstain from their use, to produce the desired results. While the appetite for drink exists, and men and women desire to indulge it, and will not control it, they will find some means, even where intoxicants are prohibited by law, to gratify this appetite.

We believe that the Latter-day Saints have greater reasons for abstaining from the use of these articles than any other people; for we have the word of the Lord direct to us, as His Church and people, informing us that strong drinks are not for man to drink, and that it is not pleasing in His sight that they should be used as beverages. Yet with this important knowledge communicated to us by the Lord, there are very many who will use

these drinks, and sometimes do so to excess. By such persons the word of the Lord is not esteemed or respected as it should be. The appetite for drink is stronger than the reverence for the word of the Lord. In many cases, however, it is probably due to ignorance. Young men are not properly warned. The evil consequences which follow imbibing spirituous or other liquors are not brought home to their understandings as plainly as they should be.

It may be the prohibiting of the sale of these articles would be attended with excellent effects, because they would be removed from the sight of many, and the temptation to drink would not be near so frequent as it is where these things are sold openly. But while this doubtless is the case, the fact remains that the best way to fortify the young against this temptation is to make plain to them the wrongfulness of drinking these beverages. When young men are made to thoroughly understand the proper uses for these articles, and that they are not intended for the stomach, if they have any faith in the gospel they will never touch them. If they have a fondness for such things, they are unconscious of its existence if they never taste them. If they never drink the first glass, and never take the first taste, they will never take the second, and they will remain entirely innocent of any lurking appetite or fondness which they may have for them.

Every child should be taught never to taste intoxicating drinks in any form. Then they will escape danger, and the smell or the sight of strong drinks will awaken no desire in them to partake of them. They will feel that they are prohibited by the word of the Lord. It is only when people taste and tipple with these articles that they expose themselves to the danger of becoming drunkards or slaves to the appetite. We once heard of a case of a youth who had been brought up very strictly upon these points, and who had been taught that he should never drink intoxicating drinks, who was coaxed by some companions to take a drink of some-

thing they called cider. Unfortunately for him he yielded and took a drink. But it was not cider; it was brandy. The taste was sweet to him, and having once tasted it, the presence and the smell of it thereafter became a temptation to him. Hence it is most important that children should be taught never to touch any of these drinks.

To many people the smell of coffee is very fragrant, also the smoke of cigars. Where this is the case, it is very likely that if boys and girls were to drink coffee or to smoke cigars they would become fond of them. Their safety, therefore, consists in not tasting coffee and in not using cigars. As long as they refrain from their use they have control of themselves; but not so if they use them.

Therefore, in speaking to our young readers, we earnestly advise them to never taste tea or coffee, or beer, or wine, or liquor, or tobacco. Make it a rule of your lives never to touch these articles; that they are not to be used in the manner in which people do use them, and you will have no trouble throughout your lives in controlling yourselves. We are sure that the children who take this course will be much healthier and in every way better off than those will be who neglect this advice and who indulge in the use of these articles. The man or the woman who becomes a slave to an appetite is in a miserable condition. The tea and coffee drinkers do not feel that they have made a meal if they do not have these beverages. The tobacco smoker does not feel that his enjoyment is complete unless he has a smoke after a meal. The liquor drinker, accustomed to take his stimulant at stated periods, is wretched unless he can obtain it at the proper time. Deprive any of these of their tea, or coffee, or tobacco, or liquor, and they are not satisfied. They have become slaves to these appetites. But it is not so with other food or beverages. The variety of vegetables, grains and fruits which the Lord has provided for man's use supply his wants, and he is content therewith.

At the present day, however, many people of the United States do not confine themselves to the use of intoxicating drinks. They are becoming slaves to the opium habit in its various forms. It is said by persons of experience that this is a far worse and more enslaving habit than the use of liquor. It is possible to reform drunkards, though we suppose it is rarely done; but it is almost impossible to reform one who has become a victim to the opium habit. This dreadful habit is not confined to men; women are its most numerous victims. It is said that during the last eight years there have passed through the customs at San Francisco alone 477,550 pounds of the smoking extract of opium. But this is not all. It is estimated that as much more has been smuggled into the State of California or been illicitly prepared there.

This is a frightful quantity, and shows how prevalent opium smoking has become in the State of California. It is alleged that there is plenty of smoking indulged in by Americans; but it is carried on in private houses.

The most serious phase of this opium evil is that the vice is spreading among depraved white people of both sexes. It is not, however, confined to those who are already depraved; but fashionable people, especially ladies, are indulging in the habit. Efforts have been made, with almost entire success, to stop the visits of white men and girls to opium dens in Chinatown. The police of San Francisco have rigorously enforced the law against these evil practices. But they have not stopped the use of opium; for when once a person becomes accustomed to it, he is in the most horrible torment when deprived of this drug. The effect of this habit upon those who indulge in it is fearful to witness. They become idle, dirty in their person and habits, and sink to very low depths. In China, where the use of opium is very general, it being said that there is thirty per cent. of the population who are addicted to the habit, no one places any confidence in an opium-smoker's word and honesty. All

their moral faculties are blunted, and their consciences are deadened within them.

Our government derives considerable income from this vice. The importation and sale of opium is legalized, and it is said that during the past eight years our national treasury has drawn a revenue of five million dollars from its sale. While the government thus promotes this trafficking in human vice, the evil is likely to become more widespread.

Morphine is used far more commonly than anyone would suppose who has not bestowed attention upon this subject. It is used hypodermically—that is, injected under the skin; and every druggist in the country has reason to know how common the practice is becoming.

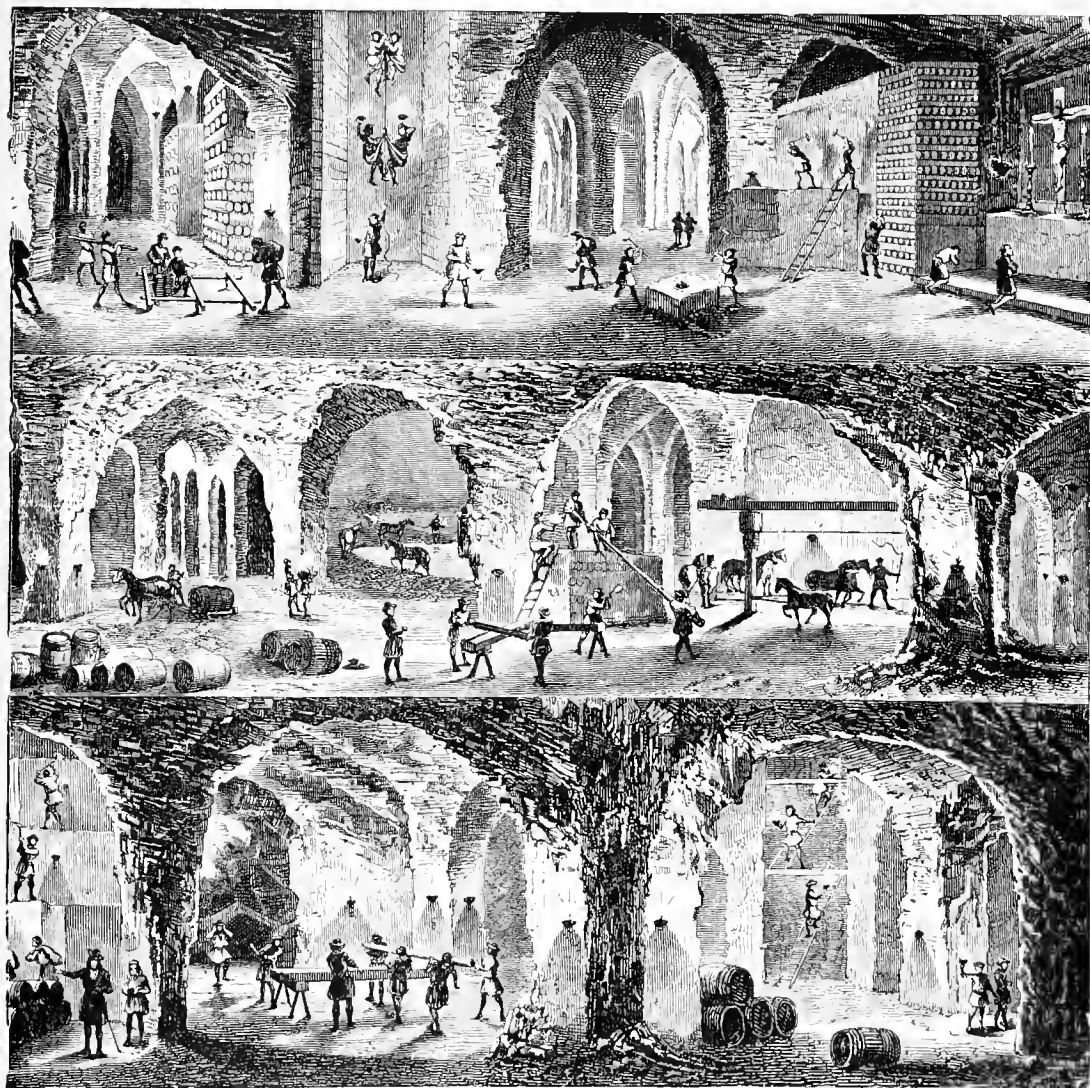
Of all people we should be careful not to fall into such vile and debasing habits—habits which destroy the souls and bodies of their victims. The government might do considerable towards checking the spread of this vice by shutting our gates against it, and removing opium from the tariff. The opium extract should be declared contraband, and the officers of the law should be authorized to confiscate and destroy it wherever found. This may seem like a severe measure for government to adopt; but in the present condition of human nature, especially as we find it throughout many of our large cities, it is justifiable. If this be not done, there is good reason to fear that the use of this drug will become more and more widespread, and it will be a monster more hard to contend with and overcome than even the dreadful vice of intemperance.

EXPERIENCE keeps a dear school, but fools will learn in no other, and scarcely in that; for it is true, we may give advice, but we cannot give conduct. Remember this: they that will not be counselled cannot be helped. If you do not hear reason, she will rap your knuckles.

THE SALT MINES OF WIELICZKA.

WIELICZKA (pronounced *Vielitchka*) is a small town of four thousand inhabitants, situated eight miles south-east of the ancient city of Cracow, at the foot of the Carpathian

in length from north to south, and three-quarters of a mile in width from east to west, at a depth of one thousand feet. We do not know precisely at what date the mines of Wieliczka were discovered; but we know that they were already being worked in the early



or Krapack Mountains, in that part of Poland which an infamous partition handed over to Austria.

It is famous for its immense salt-mines, which are worked over an area of three miles

years of the twelfth century. A popular legend, related by Adam Streller, explains their discovery in a quaintly original manner:

The Princess Curigunde of Hungary, the betrothed of Boleslaus the Chaste, king of

Poland, was unwilling to accept any dowry from her father, either in gold or silver; but on her way into Poland she passed through the salt-mines of Hungary, and threw into them her nuptial ring. Having arrived at Cracow, Cunigunde halted there, ordered her attendants to lead her to Wieliczka, and directed them to excavate the earth in her presence. Her commands were obeyed, and a salt-mine of incomparable wealth was discovered. In the first block of salt extracted from it was found the princess's ring.

At the present day these mines employ no fewer than a thousand workmen, to say nothing of four hundred horses, and form an important contribution to the Austrian revenues. In 1850 their products were estimated at nine hundred and sixty-two thousand quintals.

It has been calculated that to visit in detail the interminable labyrinths of galleries, halls and magazines, which multiply under the visitor's steps, would occupy a period of four weeks at the rate of eight hours' marching daily. The total length of galleries is computed at 265 miles.

One of the curiosities of these immense excavations, which reflect on every side, like crystal, the shimmer of lamps and torches, is the Chapel of St. Antony, situated on the first tier or stage. This chapel is constructed in the mine itself, and composed of nothing but salt; altars, statutes, columns, ornaments,—all are of salt.

On the second tier lies a lake of 500 feet in length, and forty feet in depth, formed by the percolation of the moisture through the salt. Visitors are carried across this lake in a little boat. The flickering gleam of the torches in the midst of the deep shadows, the skiff silently gliding over the waters, the incessant strokes of the pickaxe, the explosion of gunpowder charges to loosen the masses of salt, awake in the soul the idea of an infernal world, and impress it with a kind of religious terror.

The mines of Wieliczka have been several times the theater of brilliant festivals, of

which the most memorable took place on the occasion of the marriage of Queen Sophia and Wladislas Jagillon, in 1624. Whenever a sovereign or a member of the imperial family of Austria visits these magnificent mines, they are decorated in the most magnificent style, and splendidly illuminated; lustres, mirrors and draperies are arranged in a vast and regular saloon; a circular gallery, supported by pillars of salt, is set apart as an orchestra, whose harmonies produce a marvelous effect under these resonant roofs. The spectacle is one of which the liveliest imagination can scarcely form an idea; and our poets in their most extravagant visions have invented nothing to equal it.

PRE-NATAL INFLUENCES.

THIS may seem at first sight, hardly an appropriate subject for a publication designed almost exclusively for young people. Yet while it is one of tremendous importance there are features of it which very young persons can easily understand and which cannot be impressed upon their minds too early. It lies at the very foundation of all moral as well as physical reform, and ought to be—as it doubtless yet will be—one of the chief subjects of instruction in all the advanced classes of our public and private schools.

“Blessed are the well born,” was one of the impressive and expressive beautitudes uttered by the late Henry Ward Beecher, and, while it may not be found in the Bible in those exact words, the same idea is set forth in more than one place. The suffering entailed upon children by the sins of their fathers is the sad result of being ill-born, while the physical and moral healthfulness and happiness inherited by the offspring of righteous, harmoniously constituted parentage prove the blessings of “well-born.”

To be “well-born,”—that is to be born with a soul in harmony with nature and God, is the richest heritage that parents can bequeath to their children. For a child to be born

with the love of goodness in his heart, with an affectionate, unselfish, faithful, firm, loyal nature is infinitely better, even in this life, than to be born heir to material wealth and earthly nobility. Thank God that it is not in the power of many parents to accumulate and leave to their children worldly riches. But it is within the power of all to secure to their offspring, in a large measure, such conditions of mind and body as will enable them to pass through life usefully and happily.

It is the laudable ambition of all parents possessed of natural affection to have children who shall be wiser, better and happier than themselves, and who shall grow up to be useful and honorable members of society, a blessing to themselves, their parents and to all with whom they associate. The question with them is whether this can be accomplished, and if so, how? Experience proves that this desire can be realized to a very great extent because it has been in many instances through obedience to natural law. Nor is there any requirement or duty that is difficult to understand or unpleasant to perform in relation to this matter.

Boys and girls can and should begin at once to try to cultivate in themselves those habits, virtues and graces which they would like to see developed in their offspring should they live to be blessed with any. But it is principally through mothers that the improvement and elevation of our race must be brought about. The effect of external objects and influences upon unborn children through the minds of their nascent mothers is very wonderful, and can be made—indeed is constantly and unavoidably being made—powerful for good or evil. In this sense, at least, there may be and ought to be—especially among all who believe in the gospel of Christ—a continual process of evolution from lower to higher conditions of virtue, strength, intelligence and faithfulness. This principle is a very sacred part of the means God has ordained for the elevation of the race and the redemption of the world

from the evils which afflict it, and I do not think there is any one law of God obedience to which will bring us nearer to Him and secure greater blessings than this.

The history of mankind is full of examples of the beneficent or injurious results of this law. While on a recent visit to the East a remarkable illustration of this came to my notice. Early one morning a good-natured-appearing and rather young-looking man came rolling and staggering along the street stopping to speak to one and another as he passed. I supposed he was drunk. But the person I was conversing with called my attention to him and briefly told me his pre-natal history. It appears that previous to his birth his mother met and was dreadfully frightened by a grossly drunken man. The shock greatly affected her and her son will carry through life the sad consequences of his mother's fright. Happily, but naturally, the young man has no taste for liquor and never touches it, although he always walks and acts like a drunkard, and is blessed with a kind though simple nature which prompts him to do little services for people, so that he is not an object of pity alone but also of affection.

A sadder case than this was that of a young man of my acquaintance who came to a lawless and violent death. He was viciously and murderously inclined from his birth and, before his own life was taken, had killed at least two men. His almost broken-hearted and weeping mother—who only regretted that he had not long before died a natural death—told me what feelings of rage and hatred had possessed her during his pre-natal existence, caused by the conduct of one who should have specially guarded her at such a time from all irritating and demoralizing influences.

It is well known that Napoleon Bonaparte was conceived and born amidst martial surroundings and scenes of war and bloodshed which his mother could not evade.

On the other hand we have the record of Samuel, of John, of Jesus and of an innumerable host of witnesses (many of them

living) to the wonderfully benign and infinitely blessed effects which have been wrought out, for their offspring and for the world, through mothers whose minds have been filled with the Spirit of the Lord, the spirit of peace and love during the period of gestation.

What has been done in the past can be done today. What others have accomplished we can accomplish through obedience to the same law. Under existing conditions all children cannot be Samuels or Johns or Christs, nor all mothers as sweet and beautiful in spirit and character as were the mothers of these illustrious personages. But if we men—old and young—would but take time to realize that our mothers, wives, sisters, daughters are really the sisters of Jesus Christ, the actual daughters of our one divine Father, whom we should reverence and cherish as the very fountains of our chief blessings without whom we cannot attain to a completeness of salvation, there would be thousands of mothers who would give birth to a superior race of men and women whose lives would be a perpetual benediction.

It will be unnecessary to remind husbands possessed of ordinary affection that they should always be courteous and kind to the mothers of their children. But there are many who do not realize as they should the sacred obligation of being specially careful of and kind to them during the most sacred portion of a woman's life. Throughout the whole of this period they should be shielded, so far as possible, from all excitement and annoyance; from disagreeable and repulsive sights, as well as from all painful and harrowing or over-sensational accounts whether orally or through newspapers or books; while a reasonable amount of physical and mental labor is decidedly beneficial, their powers of mind and body should not be overtaxed; they should be treated with especial, though not ostentatious, tenderness and forbearance; their thoughts should be directed to pleasing, pure and elevating subjects and to dwell on examples of noble characters, and their at-

tention to objects of beauty in nature and art. There are none so poor or so unfortunately situated in this favored part of our country but who, if they desire, can to a great extent avail themselves of and practice the spirit of these suggestions. We are all surrounded by beauty if we will but open our eyes to see it. The grand mountains around us, the quiet contemplation of which cannot but elevate and ennoble the mind, and, I think, contribute to the physical growth and development of the unborn child; the peaceful valleys, whether smiling with verdure or glistening with snow; the trees in their summer or winter garb; the constellations of the heavens at night, which, in their indescribable glory,

"Forever tell us, as they shine,
The hand that made us is divine."

The flowers that

"Shed their fragrance through the perfumed air,"

and a thousand other familiar objects, scenes and sounds will all minister to the sense of the beautiful and divine in the soul if we but take time to look at and think of them.

And is there anything difficult or disagreeable in cultivating a spirit of love in the heart, in speaking kindly and gently instead of roughly and harshly? Will not the born husband as well as the wife and children, or unborn, be made happier thereby? And not only so, but it is an assured fact that those families where the law of love prevails as a rule, prosper in temporal matters far more than those in the same sphere of life to whose homes the spirit of love and self-forgetfulness are strangers.

These thoughts suggest one important point for the consideration of our law-makers. The crippled, the deformed, the victims of sin, accident, war or unfortunate pre-natal influences should not be allowed to parade themselves on our streets or in public places. This is one of the most effective methods of propagating these evils. The time will come—it ought to be now—when all these classes, including drunkards, will be cared for at the

public expense, where everything necessary for their comfort, their instruction, their health, and, so far as possible, their cure will be provided, but when they will not be permitted to perpetuate in others the afflictions they suffer by making public spectacles of themselves.

When the glorious time comes, as come it surely will, that at least a large portion of mankind will understand and obey all the principles of Christ's gospel and live in its spirit, then will their children be born of the Spirit at the same time that they are born of the flesh, while every mother will be a Madonna and every child a true child of God, a joint heir with Christ to the divine nature. This is the purpose of the gospel and should be the one central aim and desire of every Latter-day Saint to which all other desires and ambitions should be subservient.

W. H. S.

VACATION MOMENTS.

"Let us cross over the river and rest under the shade of the trees."

REST and idleness are not synonymous terms. A change of occupation or of the current of one's thoughts is a rest, but the doing of nothing, the absolute waste of time, is idleness. Even in our vacation moments it is not an easy matter to be idle. There are new pictures rising before our minds; a flower or a bird awakens our interest; the people whom we meet arouse our curiosity, and, in spite of ourselves, we are forced to think.

But to derive the highest enjoyment from the rest of vacation we should cultivate a love for those things which a loving Father has given to earth for our enjoyment and good. There is a language and a story connected with every plant and bird and insect. Great students devote their lives to one single branch of natural science, and then find that there is more to learn than in their brief span of life is possible to acquire.

Too many of us go out on our vacation rambles armed with a rod, a gun and a rifle, instead of with a camera and magnifiers. I do not want to preach against legitimate sport, but there is a growing tendency to wanton destruction under the name of sportsmanship. We can destroy that to which we can never give life, and this spirit of destruction seems to prevail at this time. Little boys think it the height of fun to kill sparrows with their sling shots, and as they grow older they try their skill upon doves and meadow larks until the desire to kill becomes almost a mania with them. In the same way larger boys go to Provo River and to Cache Valley after trout, and instead of taking a reasonable amount of fish for a meal, catch all they can, regardless of size and condition.

We do not need trout, and grouse and doves and deer for food; why, then, should we be so zealous in our endeavors to exterminate them? Especially should we be careful to protect the song-birds. Few of them would have been in Utah were it not that in their flights they discovered the orchard-decked valleys, and so they made themselves new homes. After trusting us sufficiently to live among us, we should certainly not discourage their good intentions. As a rule, the boy who is kind to sparrows and larks is a dutiful son and courteous to all with whom he has to do.

Study the birds, their nests, their habits, their music; study them but spare them, and do not think that vacation moments are for the express purpose of allowing you to give vent to the destructive passion that seems to have a little place in every boy's heart. Always remember

"He prayeth best who loveth best,
All things both great and small;
For the dear Lord who loveth us
He made and loveth all."

W. M. W.

At Quito, the only city in the world on the line of the equator, the sun sets and rises at 6 o'clock the year round.

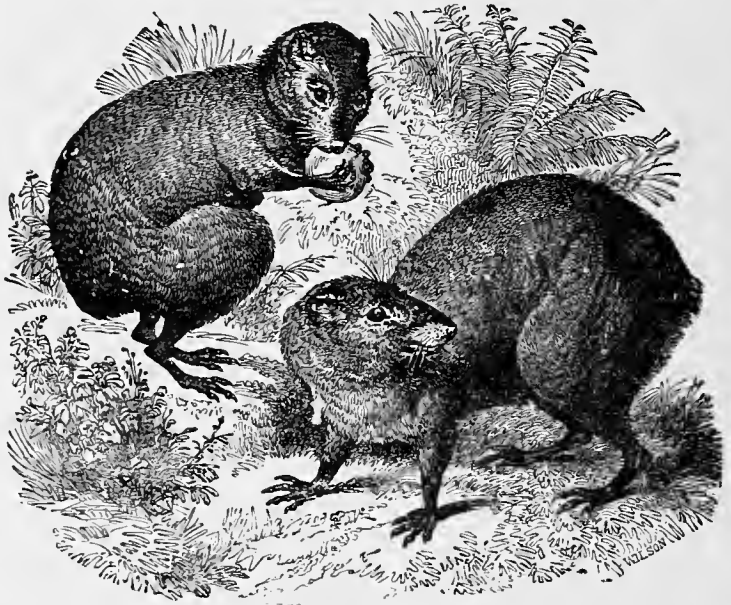
For Our Little Folks.

THE AGOUTI.

THE agouti is about the size of a hare, and has been considered, erroneously, as a kind of rabbit, or large rat. As it has the hair of a hog, so also it has the voracious appetite of that animal. It eats indiscriminately of all things; and when satisfied it hides the remainder, like the dog or the fox, for a future occasion. It does not, like the rabbit, dig a hold in the ground, but burrows in the holes of trees. Its ordinary food consists of the roots of the country, potatoes, yams, and such fruits as fall from the trees in autumn. It uses its fore paws like the squirrel, to carry its food to its mouth; and as its hind feet are longer than the fore ones, it runs very swiftly upon plain ground, or up a hill, but upon a descent it is in danger of falling. Its sight is excellent; its hearing equals that of any other animal; and whenever it is whistled to, it stops to harken. The flesh is dressed like that of a sucking pig, and of such as are well fed, is tolerable food, though it has all-

ways a peculiar taste, and is rather tough.

It is hunted by dogs, and whenever it goes into a sugar-ground, where the canes cover the place, it is easily overtaken; for it is embarrassed every step it takes, so that a man may easily come up with it, and kill it without any other assistance than a stick. When in the open country, it usually runs with great



THE AGOUTI.

swiftness before the dogs until it gains its retreat, within which it continues to hide, and nothing but filling the hole with smoke can force it out. For this purpose the hunter burns faggots or straw at the entrance, and conducts the smoke in such a manner that it fills the whole cavity. While this is doing, the poor little animal seems sensible of its danger, begs for quarter with a most plain-

tive cry, but seldom quits its hole till compelled to. The agouti seems to be a native of the south parts of America; nor is at all known in the Old World. It is, however, very common in Brazil, Guiana, St. Domingo, and all the islands around. To the cold and temperate regions of America this animal is an utter stranger.

UTAH.

UTAH lies in the middle of the western half of the United States, partly in what is known as the Great Basin. It is bounded on the north by Idaho and Wyoming, on the east by Colorado, on the south by Arizona, and on the west by Nevada. Utah is somewhat larger than the New England States combined, and contains 85,000 square miles of surface. It has many different heights of surface, varying from the level of the broad desert on the west, to the towering heights of the Wasatch in the center. Its high mountains, pretty lakes, deep and rocky canyons give it a wild and romantic appearance. Owing to the elevation of Utah above sea level, the atmosphere is light, dry, clear and invigorating. In summer it is cool and refreshing in the upper valleys, mild in the lower, and very warm in the south. The fall of snow in the winter is very light in the lower valleys, but deep in the mountain canyons and upper valleys. Utah

originally belonged to Mexico, but was ceded to the United States in 1848. In the preceding year a band of Mormon pioneers, under the leadership of Brigham Young, had left Council Bluffs, on the Missouri River, and forced their way through almost trackless plains and mountains to the valley of Great Salt Lake. They settled on the present site of Salt Lake City, then a sage-brush desert. These pioneers began their settlement under the floating flag of the United States. Other emigrants consisting entirely of Latter-day Saints, or Mormons, continued to arrive, and by the end of a year their number amounted to 2,000.

The object of these Mormons coming and settling Utah, was that they wanted to find a place where they could worship God in their own way. Previously they had been driven from place to place, their houses had been burned, and they had been most cruelly persecuted. From time to time there has been an increase in the population, until the population now is over 200,000. Commercial facilities have increased, and there is easy communication, through numerous railroads and telegraph lines, with all parts of the country.

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MUSIC BY JAS. H. HOOD.

Slow and Soft.

This house we ded - i - cate to Thee, our God, our Fath - er's God, This

house we ded - i - cate to Thee, our God, our Father's God, This house we ded - i - cate to

we ded - i - cate,

Thee, our God, our Fath-ers God, we ded - i - cate, we ded - i - cate
we dedicate,

to Thee, our God, our Fath-er's God; Wilt thou ac - cept, wilt Thou accept, wilt Thou ac -

cept, and deign to bless The paths our feet have trod? Wilt thou thy servants here in-spire, When

ff

in Thy name they speak? And wilt thou bless each con - trite soul, Who here Thy face does

Faster. *Rit.*

seek? And wilt Thou bless, and wilt Thou bless each contrite soul, Who here thy face does seek?

Sop. and Alto Duet. Softly.

Here may our sons and daughters come, And find that peace which swells From grate - ful

Faster

hearts, when touched by Thee, Wherein Thy Spir - it dwells. Live to Thy Kingdom,

live to Thy Kingdom, live to Thy King - dom—live to Thee, While life shall

pass a - way, while life shall pass a - way, while life shall pass a - way; Then greet a -

gain, with praise and song, In heaven's e - ter - nal day, In heaven's e - ter - nal day.

THE MULE BLEW FIRST.

“BREATHING into the nostrils of a horse when he holds in his breath,” says an exchange, “has a wonderful effect in allaying his fears and calming his temper when excited.” It is not known with what intent this statement was published, but if anybody is foolish enough to experiment in the manner indicated, he would do well to ponder over the story of the man who had a sick mule and consulted a so-called veterinary surgeon as to the best means of curing the animal. The owner of the mule did not exactly know what ailed the beast, and it is to be presumed that the veterinary was equally in the dark, because his prescription consisted of a powder which was to be put into a tin tube and blown up the mule’s nostrils. A couple of days after leaving these directions, the veterinary met the mule-owner. That person had a somewhat disfigured face and in general appeared to be rather unhappy.

“How about the mule?” asked the veterinary.

“He’s all right.”

“Did you follow my directions about giving the powder?”

“Yes.”

“Did you put the powder in a tube and blow it up the mule’s nose?”

“Well, not exactly,” said the man. “I put the powder in the tube all right, and got all ready to blow, but there was a little hitch.”

“What was the trouble?”

“Well,” said the man, “the mule blew first.”

ALTHOUGH an ant is a tiny creature, yet its brain is even tinier. But, although it is necessarily smaller than the ant’s head which contains it, yet it is larger in proportion, according to the ant’s size, than the brain of any known creature. The best writers upon ants—those who have made the astonishing intelligence of these little insects a special study—are obliged to admit that they display reasonable ability, calculation, reflection and good judgment. Such qualities of brain show a more than ordinary instinct, and we are not surprised to hear that the ant’s big brain carries out our idea that he possesses a higher intelligence than is shown by other workers of his size.

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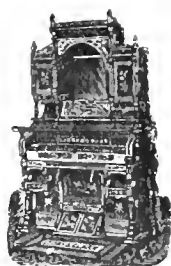
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